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ABSTRACT

This conference report focuses on improving instruction and guidance in the junior college. Three main speeches are presented: (1) "Improving Instruction Through Setting of Behavioral Objectives," (2) "Faculty Development for the Improvement of Instruction and Guidance," and (3) "Implications for Student Personnel Programs From What We Know About Junior College Students." Some of the conclusions include: (1) instruction can be improved by establishing measurable behavioral objectives, realizing that these objectives need to be developed as the course evolves; (2) faculty performance evaluation should be viewed in terms of student learning and achieved objectives as determined by faculty members and administrators; and (3) student development specialists are needed to facilitate the behavioral development of individuals and small groups in the total environment. Also, junior college students are discussed in terms of academic and personal characteristics, resistance to testing, socio-economic background, finances, values, self-concept and personality, educational aspirations, third world students, and sense of community. (RG)

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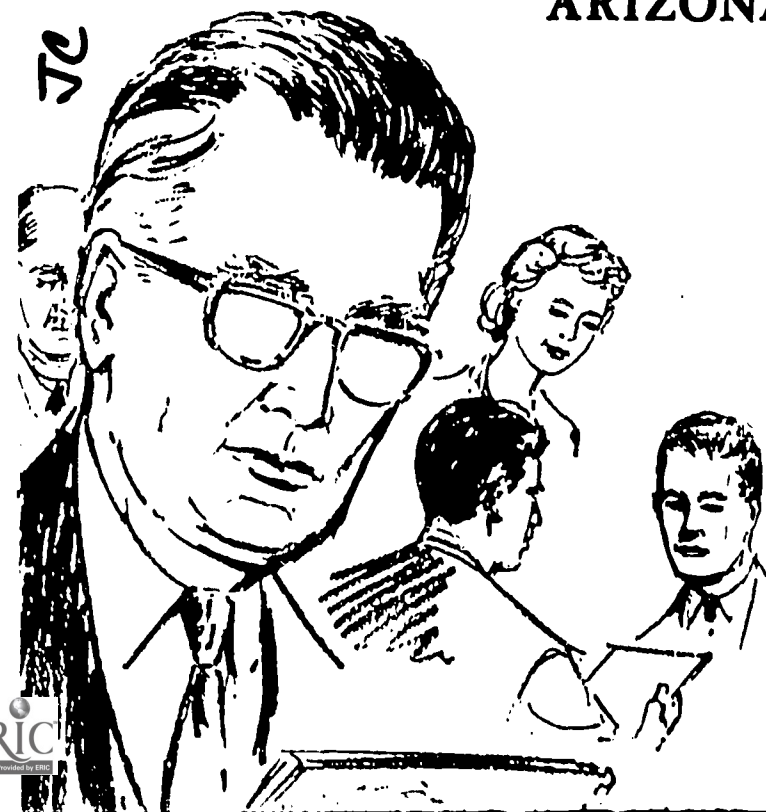
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FOREWORD

The theme of the Second Annual Arizona State University Junior College Conference being Improving Instruction and Guidance in the Junior College, it was the intent to present resource persons who were authorities in their areas and who would be interesting and thought-provoking speakers. It was hoped the presentations would stimulate further inquiry into techniques for the improvement of instruction and guidance in the Arizona junior colleges.

The three guest speakers were most effective in providing a framework for improvement in their respective areas of concern; a lively discussion of their proposals was led by "reactors" from Arizona junior college faculty personnel.

Sincere appreciation is extended to all who attended and participated in the conference--the speakers, discussants, chairmen and others--for their fine contributions to the success of the conference.

Donald C. Bridgman
Center for the Study of Higher Education
Arizona State University
Director of the Conference

IMPROVING INSTRUCTION THROUGH THE ESTABLISHMENT OF BEHAVIORAL OBJECTIVES

William F. Shawl
Dean of Instruction, Golden West College

The junior college prides itself upon being a teaching institution, unlike its four-year partners in higher education which are research oriented. What is teaching to which this institution is so dedicated? Teaching is causing learning, no more, no less. Learning may be characterized as a changed capacity for, or tendency toward acting in particular ways. (Mager) Inferences that learning has taken place are made by observing changes in learner actions. By assessing the learner's abilities before instruction and then gathering evidence of the learner's altered responses after instruction, we can infer that learning has taken place. Teaching thus can be inferred by determining what learning has occurred; if no evidence of learning can be produced, no inference of teaching can be made. Teaching occurs only to the extent that learning takes place. This is the key question for the junior college--did anyone learn anything?

To secure evidence that learning has taken place, definite goals and minimal standards must be established by the instructor. As the knowledgeable "expert" in his field of knowledge, only the instructor can establish these criteria. He must, however, consider the nature of the institution he serves, the purpose of his course within the total college curriculum, and the characteristics of the students he is to teach. In these considerations, other college personnel can be of assistance.

In brief, the rationale for the junior college instructional program is based upon the following premises:

1. Teaching is the prime function of the junior college.
2. Teaching is the process of causing learning.
3. Learning is changed ability or tendency to act in particular ways.
4. Both teaching and learning may be assumed to have occurred only when observable changes are demonstrated by the learner.
5. Change may be observed only if there has been a determination of students' abilities prior to instruction.
6. Specific, measurable objectives must be set so that learning may be appropriately guided. (Cohen)

In order to ensure learning, the instructor must structure his courses to bring about specific, demonstrable changes on the part of his students. It is not possible to infer teaching from hypothetical expectations or sincere efforts. One may infer teaching only if evidence of learning can be presented. This task requires that the instructor define outcomes and specify measurable objectives for his students to reach.

There are three critical questions to be dealt with when one sets out to develop an educational unit:

1. What is to be learned?
2. How will we know when the student has learned it?
3. What materials and teaching procedures will work best in helping the student learn what we wish to teach?

Not only must we answer these questions in order to instruct effectively, but the order in which they are answered is vitally important. The first question must be answered before the other two. What is to be learned?

Specifying instructional objectives in behavioral terms is of utmost importance. Perhaps a story from Robert F. Mager's Preparing Instructional Objectives illustrates the point best:

Once upon a time a Sea Horse gathered up his seven pieces of eight and cantered out to find his fortune. Before he had traveled very far he met an Eel, who said,

"Psst. Hey, bud. Where 'ya goin'?"

"I'm going out to find my fortune," replied the Sea Horse, proudly.

"You're in luck," said the Eel. "For four pieces of eight you can have this speedy flipper, and then you'll be able to get there a lot faster."

"Gee, that's swell," said the Sea Horse, and paid the money and put on the flipper and slithered off at twice the speed. Soon he came upon a Sponge, who said,

"Psst. Hey, bud. Where 'ya goin'?"

"I'm going out to find my fortune," replied the Sea Horse.

"You're in luck," said the Sponge. "For a small fee I will let you have this jet-propelled scooter so that you will be able to travel a lot faster."

So the Sea Horse bought the scooter with his remaining money and went zooming through the sea five times as fast. Soon he came upon a Shark, who said,

"Psst. Hey, bud. Where 'ya goin'?"

"I'm going out to find my fortune," replied the Sea Horse.

"You're in luck. If you'll take this short cut," said the Shark, pointing to his open mouth, "you'll save yourself a lot of time."

"Gee, thanks," said the Sea Horse, and zoomed off into the interior of the Shark, there to be devoured.

The moral of this fable is that if you're not sure where you're going, you're liable to end up someplace else--and not even know it.

Once an instructor decides to teach his students something, several kinds of activity are essential. He must first decide upon the terminal performance specifications for the course or program. (The goals the student will reach at the end of the course.) Next, he must select appropriate teaching techniques, subject matter content, media, and methods in accordance with the principles of learning. Since one principle of learning indicates that not all students learn in the same manner or at the same rate, a variety of media may be indicated. Finally, the teacher must measure or evaluate the student's performance according to the objectives or goals originally specified.

An objective is an intent communicated by a statement describing a proposed change in the learner--a statement of what the learner will be like when he has successfully completed the learning experience. It is a brief description of a pattern of behavior we desire the learner to be able to demonstrate. Unless clearly defined goals are established first, it is impossible to evaluate the course efficiently and there is no sound basis for selecting appropriate materials, content, media, or instructional method. One often hears colleagues arguing the relative merits of textbooks, films, video tapes, or computers versus the lecture, discussion, or laboratory without ever specifying just what goal the medium is to assist the student in achieving. Defining the objectives specifically is absolutely essential to proper selection of teaching technique. An instructor will function in a fog of his own making until he can specify just what he wants students to be able to do at the end of his instruction.

What are the qualities of a meaningful objective? Basically, a well-stated objective is one that succeeds in communicating the writer's instructional intent to the reader. It is meaningful to the extent that it conveys to others a picture (of what a successful learner will be like) identical to the picture the writer has in mind. A well-stated objective is one that succeeds in communicating your intent. The best statement is one that excludes the greatest number of possible alternatives to your goal so that you will not be misinterpreted. There are many "loaded" words that are open to a wide range of misinterpretation:

to know	to enjoy
to understand	to believe
to appreciate	

Words open to fewer interpretations are such as:

to write	to compare
to recite	to contrast
to identify	to select
to differentiate	to specify
to solve	to construct

To tell a student that we want him "to know" tells him very little.

Until we tell the learner what he will be doing when demonstrating that he "knows" we have described very little at all. The objective statement must describe the terminal behavior of the learner well enough to preclude misinterpretation.

How can we best prepare objectives which will describe the desired behavior of the learner? There are a number of schemes. We have found the following steps work well:

- First - identify the terminal behavior by name, or specify something the student is to do. We are here specifying the kind of behavior which will be accepted as evidence that the learner has achieved the objective.
- Second - further define the desired behavior by describing the circumstances under which the behavior will be expected to occur.
- Third - specify the criteria of acceptable performance by describing how well the learner must perform to be considered acceptable. (The degree of accuracy with which he will perform this action.)

Although each of these steps may help an objective to be more specific, it is not absolutely essential to include all three in each objective. The main test of whether an objective is clearly written can be determined when another competent person can select successful learners in terms of the objective so that you, the objective writer, agree with the selections.

It should be remembered that preparation of objectives is a developmental process as the course evolves. We must write as many statements as are needed to describe all our intended outcomes. Unless this is done the student is misled, there is a hidden agenda and he must guess what is really to be learned. It is also important to develop a hierarchy of objectives. Minimum objectives which all learners must successfully meet to pass the course, but also more difficult objectives which stretch the best students in class. In developing this hierarchy, attention should be paid to the taxonomy of educational objectives established by Bloom and others. Objectives should be established at the lower levels of the taxonomy to test knowledge and comprehension but one should also attempt to establish some objectives at the application, analysis, and synthesis levels.

Once a set of objectives is written for a course it is essential that they become widely known to students and to those who would evaluate the course. Students should each have a set of written objectives so that as they learn they are constantly aware of what is to be learned and what they will need to do to demonstrate that they have successfully met each objective. Knowledge of specific objectives can be of great assistance to the learner. It also makes it difficult for him to dodge responsibility for learning using the alibi, "I didn't know what you wanted".

Those who would evaluate classroom instruction also need to be aware of specific objectives if proper evaluation is to take place. A common problem occurs when evaluation is concerned only with the instructional means which the teacher employs without any explicit consideration of the ends the teacher is trying to achieve. In such instances, the evaluator may rate the teacher according to the evaluator's personal standards regarding what form classroom

activities should take. The teacher's goals may be at considerable variance with those of the evaluator. Thus, the evaluation should emphasize stated goals or the ends of the instructional process. There is general agreement that the ultimate criterion of teaching success should be student growth--the logical end of that process. We should, therefore, evaluate what students learn.

The instructional means may vary considerably from one teacher to another, and yet both could accomplish identical ends with equal success. We must work toward agreed-upon objectives or goals as a first step in the evaluative process.

Most teachers are not experienced at bringing about intentional behavior changes in learners. They wish to cover the content of the course, maintain classroom order, expose the student to knowledge, and so on. Rarely, does one find a teacher who establishes instructional objectives prior to teaching, objectives clearly stated in terms of the learner behavior changes, and then sets out to achieve them. A teacher should be an efficient behavior changer. We should try to assess the success of our instructional programs in these terms.

The evaluation of faculty performance should be viewed in terms of student learnings and obtained objectives as determined jointly by faculty members and administrators. Evaluation is a supportive process to improve instruction and to facilitate the management of college resources most effectively toward this end.

The focal point of instructional evaluation must be the learner. What is he expected to learn? (Objectives and Goals.) What evidence do we have that he has learned? (Validation of Outcomes.) The individual faculty member in consultation with his Division Chairman and the Dean of Instruction should establish a hierarchy of expected learnings for a specific course, and an agreed-upon technique for validating outcomes. This can be done in a meeting of the three at the beginning of the semester. Discussion should revolve around appropriateness of objectives and their relevance to community college students. Written objectives should be shared with the student to assist in the learning process. This initial conference can result in an informal "contract" between the instructor and his Division Chairman and Dean, indicating what his students will learn, and what system will be used in gathering evidence that students are meeting the agreed-upon objectives. They should agree upon the goals they are seeking and the methods they will accept in evaluating student learning.

Although these discussions must begin with objectives, a good deal of the dialog will concern the use of appropriate media and teaching techniques to assist students in meeting stated objectives. When the objectives have been agreed upon, the next logical step is to determine appropriate learning strategies to help the student reach the objective. Discussion of techniques for helping students reach stated learning objectives stresses what the student will do and de-emphasizes what the instructor will do. This is quite the reverse of the traditional classroom visitation where the emphasis is upon what the teacher does.

The initial conference should conclude with an agreement upon objectives to be shared with the students, and a commitment by the instructor to furnish

evidence that his students are meeting these objectives. In gathering evidence of student success, it becomes immediately clear that the testing system must test whether the student has met the objectives. Instructors must know which test items test for which objectives. Students are quick to recognize irrelevant test items and ask how they relate to agreed-upon objectives. Evidence may be gathered on other than standard examinations. There are means of measuring student gain by use of a pre-test post-test technique. Simply giving a comprehensive test the first week of class, and the same test the last week. This does two things, it tells the instructor where the student is at the beginning of the course (thus allowing the teacher to plan better), and how much he has gained in these areas as a result of the course. Some objectives may have already been met. Student success in meeting some objectives is measured by questionnaires seeking responses regarding out-of-class activities. Some evidence is subjective observation of student behavior by the instructor. Follow-up evidence is also collected. Each technique is used to determine whether students are meeting objectives.

A second meeting should be scheduled in late spring with the evaluators for the purpose of reviewing evidence. During these discussions, evidence regarding student achievement of specific objectives will be discussed if the group is not satisfied with student progress on some objectives, it re-examines the objective, the test items, and the learning strategy being used. In many cases, it may be decided to alter one or the other, or perhaps all three to try to get better results. This, of course, becomes the best kind of in-service training for the instructor and more meaningful supervision for the Division Chairman and Dean.

In summation, I feel that learning will take place if the student and the instructor know what is to be learned. The student should not have to play "guess me" with the instructor about what is to be learned. The best system of improving classroom instruction is one which concerns itself with the learner. Those concerned with the instructional program, faculty and administrators, should therefore be willing to state specifically what a student will learn and commit themselves to provide evidence that this is the case. The purpose of a college is to help students learn. Can we judge ourselves in any other terms? Do we not have the responsibility to assess learning in specific behavioral terms?

FACULTY DEVELOPMENT FOR THE IMPROVEMENT OF INSTRUCTION AND GUIDANCE

William Harold Grant
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I am here to talk and you are here to listen. If you get through before I do, let me know. You may have some trouble understanding me. Folks never do believe me when they ask me where I'm from and I say, "Michigan". Folks up there have trouble understanding me too, since I'm a native of Alabama. But I want you to know that someone did a study of speech patterns down in east Alabama and west Georgia, where my family's lived for three hundred years, and they found that the speech patterns are the same as those in southwest England. Nobody believes me when I tell them I have an English accent.

Before we can say too much about how we help faculty perform their roles and how we help student personnel workers perform their roles, there has to be some common understanding of what those roles are, and it is a little unnecessary to say that higher education along with society in general is going through some changes nowadays. Some observers have stated that the changes that we are beginning to experience in society are unparalleled except those which occurred at the time of the Renaissance, the Reformation, and prior to that, the beginning of the Christian era and the fall of the Roman Empire, and that we are only beginning these changes. Many of us, I am sure, have been hoping they were about to end, but the changes are touching every aspect of society including higher education, so that the kinds of colleges we have fifty years from now may not resemble at all what we have today. We've heard the idea of history repeating itself. I'm not sure if it's just repetition, or if it is repetition, or whether it is a constant search on the part of man for the kind of fulfillment of a dream that he holds in common throughout history and throughout the world.

Certainly most educational reforms have been an expression of this yearning. The land-grant movement, which resulted in all of the land-grant colleges that changed higher education, not also in those colleges called land-grant, but all the rest as well. The progressive education movement, that Larry Cremons says died about 1950, started about 1900, also brought changes throughout education. And today--no one has labeled the movement as yet--but I would call it the community college movement. Not every college that calls itself by that title would represent the movement. But certainly the kinds of ideas that it represents are very similar to those of progressive education and to the land-grant movement--and that is, to make education relevant to all people for all behaviors throughout their life.

Now this is a nice statement and we give lip service to it and most of us would support it, but not too many institutions would actually implement it. When Ezra Cornell founded Cornell, where I worked one time, he said, "I would found the college where any man could study anything". Not any man can go to Cornell today (I'm not sure many would want to from what I hear going on up there), but he certainly couldn't study everything. We're saying the same thing about community colleges today.

What kind of college would we have if the kinds of expectation that Ezra Cornell, the men who led the progressive movement, and those who have visions

of what the community college can do today, were to truly be successful in changing higher education? Perhaps they would speak more truly to the purpose of education--and what is that? Well, first of all what is the purpose of living? And if we survey the theologians, and the philosophers, and the psychologists, and others, we find a very similar vein running through their statements. They use different words like "becoming", "fully functioning", "self-actualization", "be ye perfect", "ye are called to be holy", "individuation", "ego-integration", or "developing behaviors". But I think they are all saying the same thing, that throughout life we seek to be what we can be, that we seek to develop a repertoire of behavior that allows us to be free from any external control, free from domination by our environment so that we may interact with that environment, both the human and the nonhuman aspects on an equal basis.

Education, then, and I think this is the literal meaning of the word, is the act of leading out of, not the act of pouring into. The act of leading out of, the purposeful, deliberate structuring of experiences in order to facilitate this becoming, this behavioral development so that it occurs in the most efficient and effective manner possible. Now the person will develop almost regardless, when he stops developing he usually dies. But we feel that we shouldn't leave it to chance; we shouldn't leave it to any kind of haphazard occurrence, that we understand this development better now than we used to, and so we should use this understanding and construct environments that would be the most conducive to this development in these environments we tend to call colleges.

Now I'm not sure, though, that colleges today can legitimately claim that they are accomplishing this purpose, at least not to the level of excellence that we would want. I remember when I was a little boy, mama took me over to Aunt Sally's house, and of course, down South we don't wait for invitations, we just go see folks, set a spell and talk. And if a meal happens to come while we are there, we eat. So it was about dinner time and Aunt Sally said, "Come on let's go eat", and we went in and we all was sittin' around the table and she brought dinner in and it was a big bowl of Irish potatoes. She sat it down in the middle of the table and she told my mama, "Now you let that boy have as much of anything he wants". That's about what we do in higher education, I think. That what we do in comparison to what we claim to do or what we would like to do, is like inviting or stirring up an appetite of a student or a human being for the kind of development and growth that he would expect and want, and then we sit him down to a bowl of Irish potatoes.

So it's no wonder that all of us, administrators, faculty, and students, are a little less than enthusiastic about the state of affairs. If you remember seeing Eric Hoffer in his last television program, "The Savage Heart", he doesn't think too much of us anyway. He doesn't like anybody that are intellectuals, and he was telling about this professor from Berkeley, I think it was Berkeley, of the Math Department. He was over in Japan, and Eric Hoffer said that he was surprised to read the copy of the paper that he had presented to some Japanese professors, talking about life in America. They say you can't trust your neighbors, they'll steal from you, they'll do everything they can to pull the rug out from under you, stab you in the back. Eric Hoffer thought, is he serious? Is he talking about America? He thought a while and he says, "I know what he's talking about, he's talking about the Math Department at Berkeley". And if you've read Jacques Barzun's book, The American University, particularly his chapter on the college faculty, you don't get a very good

impression of an ideal environment. The American university, the American college, and perhaps even the community college does not really live up to this purpose of being the most ideal environment that we know now how to create.

If we look at some of the research that we have done--college professors and college administrators--we get a rather disconcerting feeling. Now, it's not to say that we've been totally unsuccessful; we haven't. Higher education has made tremendous contributions to this country and to individuals. But we're comparing what it has done to what it could do, or what we want it to do. Then we certainly are not satisfied. We know that Don Hoyt's review of research on the relationship of grades in college to various criteria of success after college had difficulty finding any relationships. We also know from Trenton Medsker's latest study that only about 28% of those who enter college get a degree in four years. We also know that the suicide rate is about twice as high among college students than among their same age peers outside of college, and that emotional disturbance among college students I think is 50% higher than among noncollege people. And then some busybody did an economic study and found that if you take the money that it costs to go to college and invest it in stock and bonds at the beginning of a college career, that you would make more money in a lifetime than you would in going to college. So the college student, then, who is entering has the prospect, as demonstrated from our research, that if he goes to college he is more liable to drop out than get a degree, he has a higher probability of committing suicide or going crazy, learning irrelevant knowledge and making less money. Now that may not be true, but that's what we find from research, and we keep doing that research because we are not satisfied with those results. But somehow or another we can't find the results we are looking for.

You know we did research on dropouts for about sixty years and we kept finding the same thing, and finally George Stern in Syracuse raised the possibility that perhaps it was the environment we should be looking at and not the characteristics of the dropouts because we are sure that there was something wrong with those people who dropped out, but we couldn't really find it. And when he made that statement, of course, a shudder went through higher education and he began to demonstrate, give some hints at least from his research, that perhaps it was the environment. He said we were so intent on having a certain kind of environment that we were sure that it must be good for all people, but it really wasn't. And he says that different kinds of people need different kinds of environments. A cow needs to be contented in order to give milk, and an oyster needs to be stimulated in order to give a pearl. But, we in education seem to be intent on getting milk from oysters and pearls out of cows.

So it's not surprising, then, that students are not enthusiastic about higher education. Sort of like Uncle Doc who's always inviting the preachers over to his house to eat after Sunday service. This guest preacher was there and somebody told Uncle Doc about not inviting him over because he's got a voracious appetite especially for fried chicken. Uncle Doc, though, bein' the kind of fellow who would like to impress, said, "Well, I think I can take care of his appetite". So he told his wife to kill five chickens and fry them all up and he took that preacher over and they sat down for Sunday dinner. When they got through that preacher had the bones of five chickens piled up on his plate, and he happened to look out the window and there was an old rooster struttin' by eyeing the preacher, crowin' and kickin' at the ground. The

preacher looked out and said, "Um-um, I've never seen such a proud acting rooster". Uncle Doc, who was a little chagrined said, "Well, you'd be proud too if you've just had five sons go into the ministry!" That's about the kind of pride that we have to have to know about people who go into higher education. We're just not sure nowadays if they are going to end up better or maybe destroyed, eaten up by the system.

Well, what would be some alternate perspectives? What are some instructional strategies that seem to be appropriate, let's say necessary, from our knowledge of learning, human behavior, and so on, that we're not employing that we might should employ, and that faculty and student personnel workers would have to learn to do in order to begin to truly have the kind of community college that we all say we want, that would bring about the kind of renewal and reform in higher education that we are looking for, that would meet this eternal yearning in man to be what he can be?

One perspective is that I think we have to take a second look at the theories of personality that seem to describe a normative mode of development. You know, if you don't get your oral stage straightened out at a certain age, you're stuck for life. Or if you get stuck in the anal stage, that's rough. Or whatever the name of the stage of the various theories you know, everyone has to do it at the same time and the same way. For a while we were under the impression that we are all set by the age six and you coast from then on. Then some say well maybe it's seventeen, and some have even gone up to maybe twenty-two before we're locked in.

The community college, if it truly is interested in working with the community and everyone in that community throughout their life, it seems to me, has the need for theory which says that man continues to develop for his lifetime. Karl Jung's ideas on personality development seems to me to be the most meaningful to the community college. He sees development as a lifetime venture and also he sees varying sequences of development. He hypothesizes four families of behavior and he says we develop one from about six to twelve, one from twelve to twenty, one from twenty to thirty-five, and one from thirty-five to fifty. And, of course, there seems to be some evidence that these transitional points are the times we have our identity crisis, most of us. We make changes. You know, you even have to get out of the Jaycees when you get to be 36; go into the big wheels of Rotary or some other civic group. You know you graduate; that's a change time in our life. But he says that the behavior that one person's working on from six to twelve may be different from the behavior that others are working on from six to twelve.

For instance, my first behavioral family that I worked on from six to twelve was the abstract that he calls intuition. There is nobody that daydreams more than I do, or walks around in the fog. In fact, I was absent-minded before I was a professor. After I went one year to a community college --I didn't find it very meaningful as most people who develop intuition early don't, more of them drop out of college than stay in--I went to work in a print shop. I worked there for about five years and I learned that others had developed different abilities than I did. I remember Walt Clarig who was going to teach me how to run these machines that made borders and lead bases. He never had read the manual, he couldn't give me the proper name for the parts of the machine, but he almost like magic could stand at those machines and just make them work beautifully. None of the settings were right according to the manual, but he was so well coordinated physically, he had such keen

senses that he was constantly getting feedback from that machine and could adjust his behavior to it. I'd memorized the manual, I could give you beautiful lectures on the machine--and I had them spouting lead all over the ceiling! I remember one night I had trouble with the belt jumping off of the motor. I said, "I'm going to put enough dressing on you that that belt is going to stick to the wheel". And I got up under that machine and down on the belt I went, and I'd forgotten to turn off the water that ran around the mold to cool the lead off. So 600° lead started pouring out from the machine and there I was sitting up under it, pouring out all over, and I found the boss standing over in the corner shaking his head. All of them had developed a path that went way on around the machine.

You see I had not developed sensing behaviors and I still haven't. I think maybe I'm beginning to want to because I have a yearning to go into agriculture now. I don't know, though, if my desire for the farm is moving toward development or moving away from something, like the college environment. But this accounts for the people we call late bloomers. You know some people don't perform well in cognitive behaviors young, but then when they get to be twenty, thirty-five or so, they do. Now, if there are different sequences for behavioral development, then instead of having a single kind of curriculum--that we expect people to develop these skills at this time and these skills at this time--then the curriculum would have to be adjusted to the student, and whatever he's developing at the time, that would be what he would study.

Another concept that we don't use in higher education is that of modeling. Bender and Walters have a great book on social modeling, and we don't include this in our instructional strategy at all and it's almost amazing. I guess those things the most basic to learning are those things that we forget about. We don't even include any insurance that we will breathe, the learner will breathe, we just take it for granted he will breathe. We have to breathe in order to learn. Well, social modeling seems almost as essential. How did you learn to walk? Walking 101 at seven in the morning. The instructor was mama. I don't know what book she used--a lab every afternoon. No. You learned to walk by modeling, by watching others walk. So much of what we do, so much of our behavior we acquire through modeling. Now it occurs in higher education, but not because we plan for it; it occurs in spite of us.

Katz and his associates in their study, No Time for Youth, in their final chapter of recommendations call for more kinds of models among the faculty. Jacque Barzun in his book, The American University, says that it looks as though the faculty has completely eliminated their role as models. Perhaps this is one of the problems in higher education and this needs to be reinstalled, so that we would systematically include people on the faculty who already have developed the behaviors students come to seek to develop. We have to be careful now because, you know, like I could theorize about the machine, but I couldn't run it; and civil engineering professors are not always the best models for people who want to be civil engineers, and so on for mathematicians and all the rest. So it seems we have to include people on the faculty who can behave, not just conceptualize, in ways that students come seeking to learn to behave. People they can identify with. We've just done a little study at MSU, because you know people have said there should be more contact between faculty and students, that it is good for the student. We thought maybe that needs to be tested to see if it is. So we saw in the Engineering College an opportunity for faculty and students to interact in small groups; we set up control groups where no faculty were involved in groups. We

had a heck of a time getting students to come to those groups where the faculty were members, but we didn't with the ones where the faculty weren't there. This sort of flabbergasted us. You know we thought they wanted to be around faculty. We started asking some of them and they said, "Well, you know, somehow or another why don't you get some professional engineers who already are practicing--we would like to meet with them."

Now this doesn't mean we don't need the man who can conceptualize about mathematics or physics or English, but perhaps we also need the other kind. Because we don't only pick up behaviors that are relevant to occupational roles from faculty, but when we see a faculty member who is a relevant model, we pick up other things, like values, and other subtle behaviors. And if the student rejects us as a model he usually rejects most of us including our values.

Higher education has systematically excluded the concept of the group from its instructional strategy. And, yet, this is one of the most insistent student movements in higher education in this country. But every time the students started a new kind of group, we outlawed it in the past, but they still existed sub rosa in most of the occasions, like the literary societies of the 18th or the 19th century, the social fraternities of the late 19th or the 20th centuries. But we have learned how to really take care of them today--the student personnel people have--so we don't outlaw them anymore. We just make them submit a constitution (eight copies), a list of all members and officers each year, include a faculty spy in their midst and register each event. So we've successfully gotten rid of most groups. We even organize the campus and the activities so that we mitigate against group formations. And, yet, Van Genner points out in his book, Rights of Passage, published about 1900 but only recently translated into English, is it seems to be a universal cultural phenomenon and it is one of the primary ways that man gains an identity, through a group membership.

Almost all of our rituals are really built around transition from one group to another, bar mitzvah, baptism, weddings, funerals. And then we wonder why students don't have identity today, as Peterson and Kennison have pointed out, they're alienated, they don't know who they are. Peterson pointed out that most of the core radicals, most of the hard core S.D.S.ers, seem to come from families where they did not have a group experience, a cohesive experience, they had not participated in religious life, and therefore, had not been in church groups; they were not in any groups in high school. In other words, they had not learned how to be a member of a group and, therefore, felt more alienated. Maybe it's their desire to get in a group, and not being able to or not knowing how that makes them see the group as the establishment, and since they can't be a part of it, they'll tear it down. Instead of fighting them, maybe we could help them build behaviors that would allow them to be group members and then we might cure the situation we have today. But maybe we don't want to.

Another concept we don't include in our instructional strategy is that of territory. Robert Ardrey in his book, The Territorial Imperative, summarizes the research from various ecological sciences, biology, anthropology, and so on, and he says that the territorial instinct in man is very strong as it is in many other species of animals, particularly among the male. Yet, we systematically exclude territories among college students, we really don't let them have any little piece of physical territory that's theirs that they

can use as they see fit. The community colleges always point to the residential colleges and say they do. No, they have cracker boxes of nocturnal storage, and when you come in they grab you by the hand and say, "Come on, I'll show you to your room," and they take you down this conveyer belt and fall into a niche and they say, "Here's your room. Don't put any scotch tape on the walls; you can't have a hot plate; don't make any noise!" He begins to wonder who's territory is this--mine or yours? And, of course, we know how strong a territorial instinct is in man because every war that man has fought has been over territory, except for one and that was the one over sex. (That must have been the only war that Freud knew about; you know he thought sex was so important.) But we are still amazed by that war, that the Greeks and the Trojans would fight over Helen. If they had fought over a piece of ground it would have made sense, because all the other fighting has been over territory. Have you ever walked up to a nest when a chicken was sitting on it and stuck your hand in to get an egg? She pecked you because you were fooling around with her territory. Have you ever walked in your office and seen someone was sitting in your desk? How did you feel? You tried not to show it. Or even more if you ever walked in home and seen somebody in your bed, and even if nobody was with 'em. You know, we'd still get upset because that's ours.

And so, since the two primary ways that people gain identity, group and territory, are not usually included in any deliberate way and are usually kept out of our instructional strategy, is it any wonder the students don't have identity? Does all the cognitive knowledge in the world substitute for that? No.

And then the most important ingredient in a learning environment it seems from Nevitt Sanford and others, is love. They call it by other names: unconditional positive regard, empathy, rapport, nonthreatening environment. But I think it is still love, and love is made up of three parts: faith, understanding, and acceptance. Faith that each man you encounter has as much potential as the next, that each man has equal potential, that every man can be perfect.

Now the community college movement is based on that assumption, at least I thought it was. Of course, this country is, too. We haven't practiced it for the last few years, or the last two hundred years. And yet, you say, well you know people are not equal, some are more equal than others. Now we don't know that people are not equal. We can't prove that people are unequal. Neither can we prove they are equal. So we have to make an assumption. Studies that were done in this book, Pygmalion in the Classroom, demonstrated the consequences of the assumption that people are unequal. They gave tests to people in school to measure I.Q.'s. They reported the opposite results to the teachers. If you had a low I.Q., the teacher thought you had a high one. If you had a high one, he thought you had a low one. And guess how the students achieved, and I don't mean just the grades the teacher gave, but their actual achievement? According to the teacher's perception much more than according to their I.Q. score.

Maybe one impact that college has today, if any, is that it makes people think we've got sense, and they act that way, and so we seem to whether college taught us anything or not. It opens doors for us, that would not ordinarily be opened. It raises expectations, perceptions. But if we can't prove that people are born unequal, and if we act that way, though, it's a self-fulfilling prophecy, look what damage we're doing. But if we act on the assumption that

people are equal, and if we really believe that and don't just give lip service, look at the opposite impact we might have.

Faith is not enough. We must seek to understand each person as well as we can, and on the basis of both the faith and the understanding, we accept people. But even acceptance without understanding, you know, is usually sentiment, and not very acceptable. True love must include all three.

Dean Tate down at the University of Georgia reports an incident that he was called to the residence hall one night. Three boys had been out seeking the spiritual life, and they had come in and decided to take a shower with their clothes on and they were soaping down and singing loudly. He walked in and without much introduction said, "Come to my office in the morning at 8 o'clock". Eight o'clock the next morning the three young men, sober, were sitting on a mourning bench outside Dean Tate's office. He called one in and said, "Until you can learn to act like a gentleman I would like you to move out of the residence hall". So he left, walked out the door, and the other two said, "What did he do to you?" And Dean Tate reports the young man said, "That son of a bitch kicked me out of the residence hall". Six months later, that same boy came back and asked Dean Tate if he could move back in the residence hall. Dean Tate asked him if he felt that he had learned a lesson. He said, "Yes sir". "Well move right back in." The boy hesitated a minute and said, "Dean Tate, I know you heard what I called you, but I want you to know that I meant it with the deepest of respect". That kind of acceptance without understanding is little less than true love.

Now how do we go about implementing these kinds of concepts? How would we structure a college differently in order to be sure that we allowed for differing sequences of development, social modeling, groups, territory, and love?

It seems to me that we have to quit expecting individual faculty members to perform the role of God before they are ready. We expect them to be able to do all of these things and more. They are to be experts in their subject matter field; they're to be experts in structuring knowledge, evaluation, and all the rest; and love students, too! It seems to me that we are going to have to begin to divide our faculties into more specialists, more kinds of specialists, than we have now. For instance, we will continue to need people that we might call specialists in curriculum development, people who are specialists in cognitive or conceptual understandings of knowledge, and who know how to structure this knowledge in ways that people can encounter it successfully. And, of course, sometimes we refer to this as a systems approach. Many of us are jumping on that bandwagon and following Bruner, Mager, Shellen, and others. Then many of us are disillusioned because we say the student isn't interested in just interacting with the black box, he misses the professor. And yet, that doesn't mean, though, the systems approach is bad. It just means that there are other elements that we have to include to have a complete package of instruction.

It will be necessary to have people who are specialists in media as more and more of us are beginning to do. As McLuhan points out in his book, Understanding Media, the kind of media that we use, even aside from the content, has an impact on the person and influences the kind of person he is. So it is more than just teaching mathematics. It is how we teach it, what medium do we use, we have an impact on behavioral development. For instance, one of the

things occurring in our revolution today, according to McLuhan, is that we are changing from being primarily a literate society to being a tribal society, which means we are moving from depending on our eyes more toward our ears. And, of course, I like that because I'm non-literate. I can read and write, but I just don't like to. So I'm very happy that we are beginning to move toward a world that I might be successful in. But we have to be multi-media conscious, rather than depend on medium that cognitive kinds of people can find meaningful, if we want to work with all people. We have to begin to find media that are meaningful to tribal, too; like the Indians, the Mexican-American, the Afro-American, who more than likely tend to be tribal than they do literate, and the media of the literate people don't make sense to them.

This means that we have to also have specialists on our faculty who are cultural specialists. Right now higher education is for middle class, white, Anglo-Saxons predominately, maybe. It doesn't really speak to people from other cultures very well. So it's necessary for people to leave their cultural context in order to be educated. If we truly speak to all people, then we have to begin to help people grow within their cultural context. Solon Kimball, an anthropologist, points out a motto that I think makes a lot of sense. He says if you take a lower class family, a middle class family, and an upper class family, you turn them loose in the woods and give them unlimited resources, what kind of environment would they construct? What kind of floors would they have? The lower class would have exposed wooden floors, well-scrubbed. The middle class, lower middle class, would have wall to wall linoleum; upper middle class, wall to wall carpets. Upper class, exposed wooden floors, varnished, maybe with an oriental rug. What kind of heat? Lower class, exposed fire. Middle class, lower middle class, space heater; upper middle class, furnace. Upper class, exposed fire. They might have a furnace, too, for convenience sake. What kind of dog would they have? Lower class, hound dog for hunting. Middle class, poodle for looking at. Upper class, hound dog for hunting at AKC Registered. What would they do about alcohol? Lower class, "Let's make it". Middle class, "Sh-h-h". Upper class, "Let's drink it". What about sex? Lower class, okay. Middle class, "Sh-h-h". Upper class, okay. So you see if you really want to help the lower class, all you do is give them money and they'll be upper class! Don't waste their time trying to make them middle class. They'd just have to unlearn it. And there is more truth to that, maybe, than we sometimes imagine. But the important point is that I'm not sure that any one class or any one culture is necessarily perfect or best. So before we start imposing one kind on all people, we better be sure it is. Until then, perhaps we would encourage culture diversity, but in order to do that, learning must be relevant to any and all cultures in our schools.

We'd have to include the social model. That means get people who can do and not only know. If we want to offer automotive technology, you better have a dog-gone good automotive technologist, and not just someone who knows about it. He can get in and get dirty, take the car apart and put it back together and it will really run, and not just do it in theory. And then I think we need to install our own S.D.S., Student Development Specialists, and get rid of all these student personnel and guidance folks. We need Student Development Specialists, people who can analyze and intervene in the behavioral development of individuals, small groups, and total environments, so they can tell us where people are in their development and they know how to get in there and change it, in a collaborative way with the students at the students' request --not manipulative. And then in the community college, we need Community

Development Specialists, people who can understand the total environment in which we work and bring about changes in it. You know, if we were so all-fired potent it wouldn't seem that we would worry that much about how the community reacts to us and we would be able to have impact on the community. We don't seem to be able to, but we can. We have the knowledge and skills that are needed, we're just not applying them. So we would have a very different kind of faculty than we do today. We might have many more models, for instance, than we would curriculum development people. We might have even more Student Development Specialists than we would knowledge experts.

The principal point I'm trying to make is that we have to become aware again of what life is all about and how a human being truly does grow and develop, and start constructing our learning environments in order to respond to that, and not to some kind of notion that we pulled out of the air. It really doesn't seem to work as well as we want it to work.

These things occur whether we structure for them or not, and most of us are what we are today because of these concepts working in our lives. Life is a quest for identity. The eternal, "Who am I?" haunts me from the first moment of self-consciousness, and all my doings are but a search for my being. On warm spring afternoons, I remember after being freed from the chalk clogged fourth grade school room where time was spent wisely in pursuit of knowledge, I enjoyed lying lazily on the crest of a hill which separated my home from the river, and watched my kite dance furtively as though reaching for a massive well-formed cloud, only to see the cloud dissolve. I constantly seek my edges so that I can differentiate what's me from what's you. I greet each new insight as a solid answer only to discover that it escapes my hungry grasp. Participating in high school activities allowed me to walk home alone after darkness revealed the stars. I sometimes felt as though I was walking on the earth's edge surrounded by endless space afloat in the darkness of infinity, teased by glimmers of understanding always beyond my reach. My college professors helped me to see the folly of my childish cloud-chasing and adolescent stargazing. If I properly integrated my id and superego, I could develop my ego and my identity would be established. So I rummaged excitedly among my innards, but to my dismay I found no id or superego. (I have since concluded that if they were ever in me they must have gone away with other body wastes.)

I now seek identity as a member of a profession that requires me to serve as a guide to those more useful than I, who are searching for themselves among the clouds, the stars, and their innards. The tools of my trade allow me to describe them demographically, categorize their perceptions of environmental presses and put them in subcultural slots. I can give them money, housing, jobs, activities. I can administer tests to reveal their academic knowledge, vocational interests, values, psychological types, pathological tendencies. These seemingly solid answers fade like my childhood clouds when a student asks, "But who am I?" I am busy professionally trying on organizational charts deciding what name my colleagues should wear, choosing among a myriad of professional organizations vying for my loyalty, and generally succeeding in constructing regal castles on my professional beach heads, only to have them demolished by waves of student discontent. I seek to make their learning relevant to their living by restructuring their housing and their activities, and these castles of brick and busy work are no more durable than those of sand. They challenge me to provide meaningful activities that are relevant to their search for identity. What is relevant? I am concerned that they are seeking themselves among the elusive clouds of sex, alcohol, and pot. And I seek ways

to prevent emotional disorders, suicides and misconduct. I'm told that an understanding of the present and the guide for the future can be obtained from an awareness of the past, and man's story does enlighten me. Diogenes copped out of ancient Greece, Francis of Assisi talked of love and flowers, and since Plato's Academy, masters had thought to liberate and enlighten their students with the glimmers of knowledge man has discovered in the vast darkness, only to have these glimmers pale in the brightness of the reality of a student's query, "But who am I?"

I find the identity I have achieved, through helping others and searching for their being, is constantly threatened by their searching. Thus, I busy myself doing for others to forget my own haunting, gnawing, yearning for learning who I am, only to have those for whom I do reject my doing. They tell me they seek not a parent in me to do for them, but a partner in me to be with them. They seek relationships with me who might have experienced more glimpses of my being to share these with them, and in turn to share their joy of this self discovery. This jolts me out of adult business to look again at my childish cloud-chasing.

I walked barefoot as a boy on dirt streets for about a mile between my home and school and I remember a dog, he wasn't a hound nor a poodle, or a cocker; he was a dog. And every morning and afternoon he sat in front of his owner's house at the half point of my trip. When he caught first glimpse of me, he'd run toward me greeting me with his tail. We spent only a brief encounter together each day, and even though our relationship was hampered by the fact that I was not a dog, this encounter somehow made me feel more like me. There was an elderly woman confined to a wheelchair who always waved to me as I passed. I never knew her name, but somehow her daily recognition of me made me feel more like me. As a stargazing adolescent, the dog and the woman and others who shared my being a child were no longer there to encounter me as I walked to high school with shoes on paved streets. But I remember the English literature teacher for whom I wrote an essay about my nightly walks home. She read it and then we looked at each other. It was a brief nonverbal encounter. Somehow it made me feel more like me. And the band director gave me many tangible rewards, like the title of assistant director, most outstanding band student, rides home after summer band practice. I knew even then I couldn't play that clarinet very well. But his interest in more than my musical ability, his interest in me somehow made me feel more like me. In college there was a girl, who would wait for me between classes, although we could spend only a minute. Her smile, her gaze, her caring somehow made me feel more like me. And there was a dean who believed in me and asked me to help him. We'd meet dozens of times each day, and each time he greeted me with a smile and a hand shake as though it was our first encounter. Somehow, he made me feel more like me.

As an assistant dean I visited men in the infirmary. I'd run errands for them, pick up their books and tell friends they were ill and the way they looked as they said, "Thank you", somehow made me feel more like me. A girl walked into my counseling office and said, "I feel as though I'm floating through clouds. Everytime I reach out nothing is there. Can you help me?" Psychiatrists diagnosed her as schizophrenic and said she'd have to leave school. So we spent only a few times seeing each other. Sometimes she'd bring a guitar and sing plenty of folk songs. Sometimes she'd read me poems she'd written. Other times we'd just talk or just sit. She said that during our encounter she felt for the first and only time a little like she was herself. I know those meetings made me somehow feel more like me.

I remember going to the hospital to spend the night with my eighty-seven year old grandfather I called, "Big Papa". He never had been in the hospital, he never had been sick. He said he had never had a headache, so he didn't want to go. He asked if I'd come and spend the night. I arrived at his hospital room door to be met by an aunt who tearfully told me that the Big Papa had just died. I walked into the room, stood by the bed and I felt the sudden emptiness and chagrin that I wasn't there just a few minutes earlier. But even this encounter with the darkness of death somehow made me feel more like me. I remember sitting in another hospital waiting room and the nurse wheeled out a crib from the delivery room and said, "Here is your son". He was naked as a jay-bird and bloody all over, but he looked straight at me and somehow he made me feel more like me.

These moments of encounter, these brief pleading moments of discovering my own identity through the being of others helps me realize that I probably can't find my being by doing, but by being with others. And perhaps these others will gain fleeting glances of their own identity, their own being, themselves, during these moments. Perhaps the organizational castles, the castles of brick and activities, all of my professional doing, is only significant if it allows me to truly encounter a student so that somehow he feels more like him.

IMPLICATIONS FOR STUDENT PERSONNEL PROGRAMS
FROM WHAT WE KNOW ABOUT JUNIOR COLLEGE STUDENTS

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The eminent biologist, Thomas Henry Huxley, once told his students, "The great end of life is not knowledge but action". And W. H. Auden said to all who read his poetry: "Act from thought should quickly follow: What is thinking for?" Facts, left in isolation, are inert. Drawing implications from the facts, though hazardous, creates a ferment with a potential thrust toward action. Thought centered on these implications should give direction to this potential thrust. The sequential order, then, is facts leading to implications drawn from the facts, leading to thought on the suggested options and their consequences, leading to action. Or, related to the subject at hand, facts on junior college students leading to implications of these facts for the student personnel services, leading to thought on the consequences of the options these implications suggest, leading to development, innovation, change, action.

Facts, even in the social or behavioral sciences, can be hard, neat, precise, objective. Implications are the sense growing out of the perceptions of the person drawing them; hence are softer, perhaps a little messy, somewhat imprecise and admittedly subjective. It would be comforting if it could be otherwise, but it cannot. The validity of the implications will depend on the breadth and depth of the contextual knowledge of the person who makes these implications--and upon his unstated assumptions and the internal logic that follows from these assumptions. Step three of the sequential order, thought on the consequence of the options suggested by the implications, and step four, action, go beyond the responsibility of the gatherer of facts or the drawer of implications. At least in matters pertaining to curriculum or student personnel, step three and step four must be taken by those who know all the complexities and nuances of the local situation and who will have to carry out and live with the action which is taken.

Academic Characteristics

For an opener, take the fact that more and more people are going to college: the 3% going to college in 1900 has grown to 50% in the 1960's; an average of one new junior college is created every week; presidents of the United States as well as presidents of colleges have said that everyone who wants and can profit from higher education should have it. What are the implications of this colossal fact?

When 60%, 70%, 80% of high school graduates are enrolled in college, they will not be going to Stanford or Yale or the University of California. These millions will be swelling the ranks of the community colleges. When higher education is almost as universal as secondary education, the college population will, in nearly all respects, be the same as that found in the high schools.

On the dimension of academic aptitude, the junior college average may be

lower than that of the high school, for the people's college will have abandoned whatever selection processes they may have while the state and private four-year colleges and universities will continue to skim off the academic cream. Of course, both junior and senior colleges may come to see that man is not one dimensional; that he is a lot more than just his academic aptitude. The community college may make reappraisal, come to see that academic aptitude is only one of the many facets of man, and realize that by opening the door to everybody they have allowed all the plural riches of humanity to flow in.

If community colleges find that while mining for academic gold they have been throwing away ethical diamonds, the rubies of human understanding, the emeralds of ethnic sub-cultures, the pearls of affective wisdom, then these colleges are going to be obliged to go off the gold standard. They may have to tell the senior colleges that they are not just looking for academic excellence and therefore refuse to use this single yardstick of A to F to measure a student. The junior college instructors and student personnel workers may teach their more rigid senior college colleagues that the plural qualities of man require plural approaches to develop them and call for plural criteria of evaluation. As a more and more diverse population troops into the junior colleges, there will have to be an institutional reappraisal of priorities with some de-emphasis on the academic, on cognitive learning; a new valuation of affective learning, a new concern with human relationships and with the morality and ethics involved in those human relationships.

The valuation of human qualities by counselors and other student personnel workers has already undergone significant reappraisal. Those in the vanguard have sought means (course work, self-analysis, encounter groups) to broaden their knowledge and imagination of significant ways to release and develop the myriad qualities they find in their students. They have disabused themselves of the single-standard definition of college and find it meaningless, if not absurd, when others speak of a course being "college level" or of a student being "college-calibre".

Resistance to Testing

The antagonism toward testing has grown so strong that the testmakers have become anxious about loss of their handsome profits. The community college professionals in student personnel are asking, "Who needs selection devices in an open-door college?" And their few counterparts who exist in the more selective senior colleges are asking, "Are we not measuring that which happens to be measurable rather than that which is significant?" Some student personnel people in the junior colleges are objecting that the tracking system should be allowed to die a well-deserved death but that testing props it up and makes a moribund system look viable. Those professionals most disenchanted with testing claim that the achievement test-makers become the curriculum committee determining what will be taught and that the academic aptitude test-makers lend a facade of scientific legitimacy to the single criterion notion that the cognitive, the academic, is the be all and end all of the college experience.

The criticism of testing by the professionals is genteel and decorous compared to the bad-mouthing by the disadvantaged Blacks, Browns, and Whites who feel they have been victimized by testing. To many of those with rising educational and vocational expectations, testing has been used by the haves

to make the havenots doubt their own competency, to make their self-image ugly, to pile failure upon failure, and to make school a foreign game where the ground rules are stacked to make them lose. Much of this negative feeling toward testing has rubbed off on the counselors, contributing significantly to the low esteem in which they are held by many of the Blacks and others from the Third World. The up-shot of all this is that student personnel people find themselves in a professional quandary: they know that some testing, particularly in the affective areas of attitudes, interests and values, is of real worth, and they do not want to throw the baby out with the bath. At the same time, they know they will be obliged not only to take the threat out of testing but demonstrate its positive values if they are ever to recapture the thrust of the Blacks, the Chicanos, and other academically maimed.

Socio-economic Background

Junior college students, as a group, come from families in the lower socio-economic classes. Put more accurately, the education, income and occupation of their fathers is lower than that of fathers of most four-year college students. If this is true now, it is going to be more true in the future, for the middle and upper classes have always sent their children to college while the children of the lower-middle and lower classes make up the bulk of the astonishing number and percentage increase in enrolment in higher education. Third World militancy on the issue of education may beat down closed doors and may throw a wedge into those revolving doors designed to make exit follow hard on the heels of entry.

This molar fact of socio-economic class has some implications for student personnel which are both subtle and perplexing. The junior colleges have with pride staked a claim on the democratization of higher education. The community colleges allege, although Burton Clark and others have questioned it, that they are the escalator upon which those students who can hang on, can ride to whatever class level they choose. Even if this is true, it becomes an area of concern for counseling. Those who move out of their class divorce themselves somewhat from the parents and family and friends they leave behind. This cannot be done without some feeling of guilt and some emotional losses.

Students who are upwardly mobile need, in a self-conscious way, to take a hard look at what is happening to them and to make some studied choices in class values. It does not necessarily follow that the student must first learn and then adopt the values of the higher class to which he is moving. A strong case could be made for his learning a greater appreciation of the values, mores, traditions of the class, or caste, or sub-culture from which he comes. Perhaps this is what the struggle for Ethnic Studies is all about. Maybe the Black student does not want to divorce himself from his Black heritage, and maybe the Chicano student wants to hold to the values of La Raza, and maybe the poor White student should take another critical look at the life style of the middle and upper class WASP.

The college experience, the whole academic ethos, is so foreign to those parents who have had no contact with it that it is difficult for them to give understanding and encouragement to their college bound children. In a general way, they want their children to "get ahead" and even to surpass them. However, they find moment to moment encouragement difficult: like an American trying to cheer enthusiastically at a British cricket match. They also find a

widening gulf between them and their children who may correct their grammar, reject their politics, and scoff at their religion. But to return to the point at hand: the encouragement of significant adults is a vital factor in the motivation of college students, and if the logic of circumstances disqualifies the parents as the significant adults, then the student personnel staff should conjure up some parent surrogates to provide this intelligent encouragement.

Although social mobility does not necessarily require a rejection of current values and existing cultural patterns, college as the vehicle for social mobility should lead to broader interests, to more catholic tastes, to partaking in a richer cultural fare. The formal curriculum can only take the student part way toward this goal. Junior colleges, even more than senior colleges, should develop and financially underwrite such an attractive co-curricular program that it will seduce even the practical-minded, working, commuting student. As a matter of fact, it is just such a student who should be exposed to every kind of idea, introduced to different life styles, and led gently and pleasantly into new cultural and intellectual experiences.

Finances

It is an irony that many students select the junior college because of low cost and then discount the education they are getting because it is "on the cheap". Further, 63% of junior college students, as opposed to 18% of senior college students, work while attending college. This basis for dividing their time and energy between work and college is partly need and partly this discounting of the seriousness of the enterprise.

At the moment, it is part of Black and Third World rhetoric to label junior college education second rate because the junior college is lower in cost and because it admits virtually everyone. This reflects one of the neurotic valuations of materialistic society: if it is cheap and if it is not selective, it must not be very good. Some counter must be made to the materialistic tendency to judge things good or bad, valuable or worthless, on the basis of what they cost. Since it is among the functions of student personnel to interpret the college to the student, and to help the student explore the effect of his value system on his behavior, this whole problem falls directly in the laps of the various student personnel workers, particularly in the laps of the counselors.

Financial assistance officers have an even tougher job. More academically disadvantaged students from poorer families, particularly Black and other Third World students, are entering the community colleges. Helping them find a job does not solve the problem, for time on the job is time away from study. If they work enough to earn subsistence, they are likely to flunk out of college. There are only token amounts of grants-in-aid to meet the need, and the scramble for the few dollars thrown out by the Federal Government is both humiliating and cutthroat. The issues of financial aid--insufficient funds, unmet promises, sudden cutbacks, withholding aid as a punitive measure--have already resulted in the eruption of violence on some campuses and, predictably, will be the source of many confrontations in the future.

The notion that a student who works his way through college gets more out of it and better appreciates it probably never was true. Now, for most

junior college students, it is a grim joke. There is not any evidence that working while enrolled in a junior college builds character, but there is evidence that it results in lower academic achievement and a higher dropout rate. No doubt, student personnel should include an employment office and the more able student probably can handle fifteen or twenty hours of work per week. Nonetheless, major attention must be turned to campaigning for adequate financial aid, perhaps on a work-study program where the academically strong student is paid for being a tutor and the academically weak student is paid for being a tutee. Community fund-raising drives may generate a thousand dollars or so for an emergency loan fund, but the kind of campaign being suggested is a political one where the stakes are for millions of Federal or state dollars. Failure on this issue may indeed make the revolution of rising expectations into a bloody one.

Values, Self-Concept and Personality

As a group, junior college students are not committed to intellectual values; they do not seek an intellectual atmosphere, nor do they find it. This is true despite the fact that most junior colleges serve the academically oriented (transfer) better than the vocationally oriented (terminal). The typical junior college student's outside work, his commuting, his high school background, the interest and value patterns of his family--all of these are contributing factors. The fact remains, however, that values are a strong determinant of behavior and unless a student does come to value intellectual pursuits, his moment to moment motivation in enterprises of the mind is not likely to be strong.

To a large extent, what is described here is a restriction of freedom. The usual junior college student does not seek option B (intellectual-cultural activities) because he is much more aware of option A (practical-materialistic activities). To increase his freedom, he needs to be made more aware of the alternatives open to him. And these alternatives need to be experienced as pleasure, to bring him reward, not just be other onerous requirements he must meet to get the ticket to a better job and to more material benefits. What is being suggested is that the co-curriculum within the student personnel function can more than supplement; it can be an equal partner to the formal curriculum in the development of intellectual-cultural values. The co-curricular program can so fascinate with intriguing personalities, can so delight with the pleasures of the arts, can so broaden the student's world with its diversity, and can so stimulate the imagination that only the case-hardened know-nothing will be able to escape its lure. Further, those student personnel people involved in the co-curriculum can bring students together in some loose or tight organization for the pleasure of shared experience in the intellectual-cultural realm. They can help create on the junior college campus what spontaneously arises on the university campus; namely, little communities of people who feel comradeship and pleasure from the shared experience of a common interest.

Junior college students more or less describe a cross-section of the general population, hence should not be thought of as some homogeneous group. Even so, there are some measureable group differences between them and senior college students. They appear to have a more practical orientation to college and are less likely to value humanitarian pursuits. They are more cautious and controlled, lack confidence in themselves, less likely to venture

into new and untried fields; they seek more certain pathways to the occupational success and financial security which they value so highly. They are, from the research evidence, less autonomous and more authoritarian.

As might be guessed, junior college students appear to be more unsettled about future plans than either four-year college students or youngsters who do not go on to college. Actually, they are eager for guidance regarding future planning even though they may not have the initiative, the confidence or the know-how to seek it out. It is congruent with all the other facts that those planning and effecting transfer to senior colleges make more use of the counseling services and are more pleased with them than the non-transfer student.

All of these statements should carry a rather loud and clear message to student personnel workers. Certainly there is agreement on the goals of helping the student to become more autonomous and less authoritarian, of increasing his self-confidence, of helping him to see and be willing to consider bolder options. There is a need to take counseling, particularly the value analysis involved in vocational counseling, to the student. If the mountain won't come to Mohammed, then let Mohammed go to the mountain. Decentralize so the counselors have to leave the security of the fort, of their little cluster of offices, and team up with their faculty colleagues in divisional centers spotted throughout the campus. Or if this is not the way to put themselves where the action is, then let them find some other natural clustering so the counselor is accessible without barrier to the students who need and want his help.

Counselors should help keep junior college students from settling too quickly for the commonplace. They need to help them live with ambiguity; to help them see that vocational choice should begin with an imaginative look at a host of options, and that there then should be a progressive narrowing of choice as the person analyzes the congruence of his own values, interests, and abilities with those demanded by various occupations. The most valuable thing the student can learn in this whole process is the attitude, the posture of commitment within a wider frame of tentativeness. But this is difficult. "Almost all students and some counselors will expect a definite, almost irrevocable, occupational decision as the end result of vocational counseling. Considering the truth that 'There is nothing permanent except change' this is an impossible, and really foolish expectancy. The whole concept of work is going to change. The nature of occupations will change even more rapidly than in the recent past. The prediction that 50% of all jobs a decade hence will be jobs that are not known today, will come to pass. In such a changing environment, the individual himself is going to change, to be transformed, to undergo a veritable metamorphosis. Yet, like all before him, he will have to live the days of his years; he will need to be committed for today yet remain tentative for tomorrow."

Junior college students are often quite uncertain of their interests and doubt if they have the motivation to sustain them through a full college program. Many do not feel confident that their high school work prepared them adequately for college. They are more critical of the high school courses and teachers than are those who go directly to four-year colleges. They estimate their teachers would rate them lower and, in fact, agree that their teachers should rate them lower. All of this, of course, adds up to the self-fulfilling prophecy. Too frequently, the junior college student begins with doubts, soon gets depressed, and then stops trying in areas where he

experiences little if any success. The vicious cycle can only be broken if instructors, counselors and other student personnel workers begin to insist that the self-judgment and the evaluation by others be made on a more pluralistic basis.

Obviously, those with high aptitude and lots of experience in manipulation of verbal and mathematical symbols are going to shine like Day-Glo if the learning experience is all at the highest level of abstraction. But symbol manipulation is not the only way to learn. Perceptive Blacks living in the ghetto understand the sociology of that sub-culture in a different and perhaps more significant way than the White student who has read all the books on it. John Dewey called for learning by doing and Paul Goodman appears ready to write off most of learning at 2nd or 3rd or Nth level abstraction and substitute a 20th Century version of the apprenticeship system.

Of course, student personnel workers cannot wait for a radical revamping of higher education, and in the long meantime need to arrange for a goodly portion (25% to 35%) of junior college students to develop skill in handling the written and spoken word and the mathematical symbols. In accommodating themselves to this reality, they should not lose sight (or critical voice) of the absurdity of a college which accepts all comers maintaining a narrow learning system and an even narrower evaluation system which were designed to serve elitist colleges. Junior college students could learn psychology and sociology and government and ecology and ethics and all the arts and a lot of other sub-divisions of man's knowledge by experiencing them, by participation, by doing; and if the learning were this real, they would not tolerate for long an evaluation system as one dimensional and as meaningless as A to F.

Educational Aspirations

"Generally speaking, junior college students have lower educational and occupational aspirations than their peers who begin their education in four-year colleges." Most observers find this understandable, although they might ask what is meant by "lower". What they cannot find understandable is that 70% to 75% of junior college freshmen assert that they intend to transfer to a senior college and earn a bachelor's degree or more. Most observers of the junior college scene echo the statement by K. Patricia Cross, "We know, of course, that the educational aspirations of both junior and senior college students is unrealistically high". And they agree with what Burton Clark called the "cooling out" function of higher education with junior colleges using the soft response ". . . to let down hopes gently and unexplosively. Through it, students who are failing or barely passing find their occupational and academic future being redefined".

It is a fact that 70% to 75% of beginning junior college students label themselves as being transfer students whereas 35% or less of these students actually transfer. Is the implication of this fact that counselors should dissuade all but the top academic students from taking transfer courses? Let it be said loud and clear that on this issue junior college staff people, including those in student personnel, fall into their own semantic traps. When a student is asked if his major is terminal or transfer he is really being asked, "Are your vocational and educational aims highly specific or are they still rather general?" If the student is uncommitted, or if his commitment is to general education, or if she doesn't know whether she will eventually be a

secretary or a teacher of secretarial science, or if he likes the sound of saying he is going on to Princeton, or if he wants to keep the options open or if, in hard fact, he fully intends to transfer--under all these conditions, the student is likely to label himself as a transfer student. When the terminal/transfer dichotomy really means low-prestige-specific vs. high-prestige-general, it should not be so astonishing that 70% to 75% are smart enough to make the second choice.

It is also a fact that junior colleges, like senior colleges, "cool out" their students, perhaps more gently but just as effectively. To say that junior colleges use the soft response, ("let down hopes gently and unexplo-sively . . . students who are failing or barely passing find their occupational and academic future being redefined") is to indulge in conscience--soothing euphemisms. Put more harshly, out of every 100 students who enter junior colleges about 65 to 70 say, within a semester or so, "Oh, to hell with it!", or are not so gently told by those who piously espouse universal higher education, "Get the hell out!" Either way, this is somewhat analogous to hospitals discharging the sick and keeping the well.

Some of the error in this thinking begins with the assumption that there is a clear cut distinction between terminal and transfer. This is a myth without foundation. Most terminal courses in vocational training are as difficult and demanding as transfer courses: Industrial electronics is every bit as tough as History 17 A-B. Most courses with terminal numbers are in fact, transferable to one senior college or another and, since this is true, instructors teaching these courses apply what they think to be transfer grading standards. A last, but related point is that the general education function of the junior college, with few exceptions, is met by transfer type courses. The logic of these assertions leads then to this: if transfer courses are unrealistic for most junior college students and if technical-terminal courses are as difficult as transfer courses then it is the total instructional program of the junior college which is unrealistic. By this reasoning, those who are academically able would be sent from high school to the senior colleges and the junior colleges would be left as remedial schools trying to do what the elementary and secondary schools failed to do.

Again, it comes to this: the idea of universal higher education demands a plural, not a single, absolute definition of what college is. Student personnel workers should be the first to exorcise that devilish mind-set that transfer is unrealistic for many, if not most, junior college students. What is really unrealistic is for an affluent society to fail to educate each of its citizens to his highest potential, for it is self-evident that this serves both the individual and the general welfare. Counselors and other junior college staff members should first resist and then reject this artificial distinction between transfer and terminal. Student personnel staff members should work with curriculum committees and with instructors on disabusing students, and their parents, of the stepladder prestige they give to various jobs. They should actively set out to instill a higher valuation for paraprofessional and for all mid-level jobs in management, in technology and in the social services, for in the economy of the future that is where most junior college graduates are going to be. If all of the above reasoning is essentially sound, then the most important implication is the necessity to convince senior colleges to broaden their range of curricula to accept a much broadened range of transfer students. They should find, as the junior colleges are finding, that the definition of college has to stretch to fit the new societal goal of universal higher education.

The Black and Third World Students

The head count facts on Black and Third World students are not yet documented but it would take an hysterical blindness to fail to see that the junior colleges, particularly urban community colleges, are getting and will get more Black and Brown and Yellow and Red students. The militancy of those already in is going to force changes in admissions, retention, financial aid and other such barriers so the way will be cleared for the brothers who are out. Many are going to enter very hostile about the kind of counseling and the kind of teaching they received in high school, and are going to look upon the junior college as another tracking system where they get shunted onto the lowest track. They are not going to be very tolerant of dead-end tracks or of those that fail to lead to the senior colleges.

It is an open question whether it takes a Black counselor to counsel a Black student or a Third World financial aid officer to handle the explosive issue of assistance to Third World students. Caucasian student personnel workers whose consciousness is as white as their skins would be well advised to limit themselves to White students. Most student personnel staff members have greater understanding and empathy but even these people will need to learn lots more about Third World students than from just reading Soul on Ice or Black Rage or from taking another sociology course or so. They will need to work with and for these ex-colonials in their communities and with and for them in their struggle on the campus.

This kind of involvement is not without its dangers and not too many have a strong stomach for it. Those White professionals who are involved enough in mankind to respond to this challenge, may have to accept the rebuff of a self-imposed segregation and be tolerant of a strident ethnocentrism during the transitional identity crisis. Interracial relations will remain up-tight and often irrational until the WASPS prove themselves worthy of trust and until the Third Worlders no longer feel compelled to shout, "I am me and I like what I see me to be!"

California's population is about 25% non-Caucasian, but something less than 5% of those in California institutions of higher learning are non-Caucasian. If racial equity were to be achieved tomorrow, as it almost has to be, old standards will simply have to be changed, dropped, circumvented. The logic has to be faced that the same academic admission, retention and graduation standards cannot be applied to students who have been disadvantaged in this academic area, who have marched to the beat of a different drummer, who are rich in other dimensions of the human genius. The logic also has to be faced that during all those years of disadvantage, Third World counselors, instructors and other professionals were not being prepared; certainly not at a 25% quota. Now they are needed, and some personnel selection standards are going to be bent and broken to get them in. The purist who sees all this as a lowering of the barriers, as a watering down of education, should have thought of this long ago when gradualism was still an option. Besides, those staff members who come in the side door are likely to enter unencumbered with many of the hang-ups typical of those taking the traditional path and en route may have picked up some different forms of wisdom that will enrich the whole college community.

Sense of Community

The community college student does not have much sense of community, on campus or off. There does not seem to be much of a "we" feeling among most junior college students and, therefore, there is only a pallid loyalty to the college and even less of an identification with the wider community. In a study of junior college drop-outs, Jane Matson came to the conclusion that a lack of feeling of community was one of the distinguishing factors between those who dropped and those who continued.

Even though junior colleges are often called community colleges, there is some question in many instances whether there is real community out there or only some businesses and some families who happen, geographically, to live next to each other. And on campus, for many, there is no little universe in which they find they can revolve. Part of the difficulty stems from the fact that students are usually commuters and often part-time workers. "For the usual student in a commuter college, his office, his file cabinet, his locker, sometimes his lunch room, and sometimes his trysting place, is his car. The reason for this is very simple: he has no home base on campus. The confused bedlam of the student center serves this need no better than the quiet hard-chaired decorum of the library. The student is not likely to work out his problems of personal identity sitting in his car waiting for his next class. Neither is the college, nor the intellectual and cultural values for which it stands, likely to become the object of his identification."

One of the best ways to establish a "we" feeling is to do some significant things together. Projects in the outer community, work as aides in some type of social service, small student-faculty retreats, participation in co-curricular activities of an active, non-spectator type, involvement in encounter groups--all of these fit the description of doing some significant things together and all fall within the scope of student personnel. Instead of the typical first semester orientation class, counselors might consider a voluntary continuation of encounter or other types of group sessions for student exploration of the self and the significant others; sessions that would be open to the student for the duration of his enrollment in the community college.

As suggested before, the counseling function might profitably be decentralized and in the process become the hub of little universes to which the student could attach himself. There are any number of models for this: William Rainey Harper College in Illinois and Monterey Peninsula College in California are among those who have decentralized counseling along divisional lines. De jure recognition of de facto clustering by color or ethnic origin might tie in neatly with current demands for separate Ethnic Studies. Even arbitrary clusters, as long as they allowed for mobility, might be worth a try.

Age and Sex

In age, students in junior colleges are more senior than students in senior colleges. Only 15% of entering four-year college students are over 19 years, whereas over 30% of junior college freshmen have left their teens behind them. Actually, Leland Medsker reported almost 50% of junior college students had reached and passed their majority, but his earlier figures may have been skewed to the high side by the veterans of the Korean War. If all the part-time students in the evening divisions of the junior colleges were

included in the computation, the 50% figure would be a conservative estimate. An aggressive campaign by student personnel staffs to take vocational and educational counseling to the adults in their communities, now being done in some ghetto areas, would actually make those under 21 a minority in the junior colleges.

The implications of this factor of age seems to have been largely ignored. Only a few junior colleges have counseling programs specially designed for older students and many do not even have regular counseling services available to the thousands of adults in the evening division. Older students returning to school after many years of absence have different fears, different aspirations and different attitudes which probably call for a different kind of orientation than the usual introduction to college directed to the recent high school graduate. They also need a different approach in counseling: one that recognizes their greater maturity, experience, and definitiveness of purpose and one that affords them not only respect but the dignity of being peers with the counselor.

Although some of the older students may want to merge completely with the younger students, most find themselves a little uncomfortable in any facilities outside the classroom and the library. Perhaps they deserve and would enjoy a special lounge within the student center, a retreat which would be quieter and less bouncy and where they could feel free to show their age. It is a rare junior college, indeed, which has any kind of organization for evening division students and only the more aggressive adult students in the day division involve themselves in student politics. These older students are often the shining lights in the classroom but have little to say and, consequently, have little involvement in the co-curricular program. This is unfortunate for they would add richness to it and would gain richness from it. They are a large segment in a college system which claims to be student-centered. To be more or less blind to their presence in the total student personnel function is to negate a cardinal premise of the junior college philosophy.

No doubt there are other significant characteristics of junior college students that have implications for junior college student personnel programs. Even so, an end must be called at some point and in this instance conclusion will be reached with brief mention of the factor of sex ratio. In studies done during the 1950's and reported by Leland Medsker, the ratio varied from 3:1 to 2:1 in favor of men over women. This ratio, without question, reflects social values; education is highly valued for men and not so highly valued for women. Values can, of course, be taught and if student personnel people believe that what is good for the gander is good for the goose, then it is incumbent upon them to try to recruit more girls among high school graduates and more women from the community. Beyond recruitment, the counselors and other student personnel workers need to take a critical look at what the junior college has to offer women. If the curriculum is oriented to male occupations, male interests, male predilections, then why should women enroll in equal numbers to men? The same goes for the co-curriculum. Too often the major role for girls in student activities is that of sex-symbol, which is rather limiting both in numbers who qualify and in scope. The budget, the nature of the activities, the ease of involvement and every aspect of the co-curricular program should be co-sexual, should reflect the fact that there are as many women as there are men and, more to the point, that there should be as many women as there are men in college.

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April 26, 1969

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